

al-Nawawi, in his commentary to *Sahih Muslim*, states, “They are two well-confirmed narrations.” He states that al-Khattaabi thinks that the stronger narration is with the *dhamma* (that is, with the word in its nominative form).

From among those who say that a devil can embrace Islam is ibn Hibban. Commenting on the hadith referred to above, he stated, “In this report there is evidence that the devil of the Prophet (peace be upon him) embraced Islam and he did not incite the Prophet (peace be upon him) to do anything but good deeds. Otherwise, the Messenger of Allah (peace be on him) was safe from him even if the devil were a disbeliever.”

There is some doubt concerning the opinion of the commentator on *al-Aqeeda al-Tahaawiya* that a devil can only be an unbeliever. If he means that the word devil is only used for the disbelievers of the jinn, then his opinion is correct. But if he means a devil can never change and convert to Islam, then his opinion is far from correct and the hadith is an evidence against him.’

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<sup>1</sup> From a *Shariah* point of view, it does not seem sound that the disbelieving jinn are responsible for their actions and, at the same time, they are not able to embrace Islam. They are only to be punished if the message reaches them and they reject the message. This, in itself, implies that they have the freedom to be believers or disbelievers. Hence, they certainly can become Muslims if they so will.—JZ.



## THE ENMITY BETWEEN SATAN AND MANKIND

### The reason behind the enmity, its history, and its severity

The enmity between humans and Satan is rooted in an incident that took place a long time ago. One must go back to the day that Allah formed Adam, before He breathed His spirit into him. Satan went around him and said, “[Adam,] if you are given mastery over me, I will surely disobey you. And if I am given mastery over you, I will destroy you.”

It is recorded in *Sahih Muslim* on the authority of Anas that the Prophet (peace be upon him) said,

لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ فَجَعَلَ إِبْلِيسُ  
يُطِيفُ بِهِ يَنْظُرُ مَا هُوَ فَلَمَّا رَأَهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتَمَالَكُ

“When Allah fashioned Adam in Paradise, He left him as long as He wished to leave him. Then Iblees roamed around him to see what he actually was and when Iblees found him to be hollow from within, he recognized that the new creature had been created with a disposition such that it would not have control over itself.”

When Allah breathed into Adam his spirit, he ordered the angels to prostrate to Adam. Iblees used to worship Allah with the angels so the order was also addressed to him. But Iblees considered himself too great and, out of pride, he refused to prostrate to Adam. He cried, “I am better than him. You created me from fire and you created him from clay.”